

longer water, but take a little wine for thy stomach's sake, and thine oft infirmities,"—and then significantly adds, "some men's sins are open before hand, going before to judgment; and some they follow after," I Tim. 5:24, indicating that sin had something to do with Timothy's "infirmities." But the manifestations of the Spirit is given to every man to profit withal, says Paul. The Bible student in studying I Cor. 12, will have noticed that the word translated "gift" in the ninth verse is the Greek word "*Charismata*." This word and derivatives occurs 151 times in the New Testament, of which 112 times it is in the Epistles of Paul. It is *charis*, translated "gift" 16 times; *charizomai*, "give" 9 times; and *charis*, and "Grace" 136 times. Hence it will appear that, "wisdom, knowledge, faith, healings, workings of miracles, prophecy, discernings of spirits, tongues, interpretations of tongues, etc., are graces of the Holy Spirit. In other words, those blessings and powers are characteristic of the Holy Spirit, who gives or manifests to each man what he needs. If he is sick, he needs health; if he be indiscreet, he needs wisdom, etc. It is not that God gives any man special power to heal, as some men have read into it, else those same men could also endow other men with power to prophesy, or to work miracles. And since those specialists can do none of these things, it follows that according to the scriptures they can not heal. But God can and does by means, common or miraculous, or both, heal the sick. Naaman must dip himself seven times in Jordan to recover from leprosy. King Hezekiah must use a lump of figs to cure his boil, II Kings 20:8. The blind man by the direction of Jesus must anoint his eyes with clay and go and wash in the pool of Siloam, John 9:6. He laid his hands on others and healed them. All the blessings and powers of the Christian religion are the characteristics of the Holy Spirit, under whose dispensation we are living. James says, "Is any sick among you, let him call for the elders, and let them pray for him, anointing him with oil in the name of the Lord." Be it miraculous, or otherwise, it is designed for their healing. To try to take the miraculous out of the gospel would be to destroy the book, for the greatest miracle is the book itself. The Magna Charta of the kingdom of God is the largest proposition the world ever heard and it is all comprehended in the gospel of Christ for the redemption of the world from sin and its consequent misery here and in the world to come. We are subjects of the kingdom of God when we are fit to be in it. The Spirit of the world is what make it as it is. So of the church.

"By this shall all men know that ye are my disciples, if ye have love for one another." And I am persuaded that if we have this love for one another we will also appreciate the efforts of each other, in getting to the bottom of the many special teachings of the Lord. It will help me to accept one man's

idea of salvation thru water baptism, and another man's idea of salvation thru Holy Spirit baptism, and another man's idea of salvation thru personal holiness purity, and another man's idea of salvation thru faith, and finally the Jesus' idea of salvation thru repentance, which is the solution of all the ideas. So that this love to God, and man, which is the proper fruits of genuine repentance, is the panacea for all our doctrinal ills. All of the mentioned doctrines are Christian, each proper in its place. If you neglect or despise one of them, you are not doing the will of God.

The doctrine of personal purity holiness, is the grandest idea in the Gospel, but be careful of it, for to hold that alone would make you just what the Pharisee was, and Jesus called them hypocrites, because they were of the opinion that they were better than other men.

A pure heart has the greatest love for all others, and is born of God. "Seeing that ye have purified your souls in obeying the truth, thru the Spirit, unto unfeigned love of the Brethren, see that ye love one another with a pure heart, fervently, 1 Pet. 1:22. Paul says, "Ye have obeyed from the heart that form of doctrine which was delivered you, being then made free from sin, ye became the servants of righteousness, Rom 6:17, 18.

The Home

Remembering the Dead

JAMES BUCKHAM

On the other side of the stream
That steals by this earthly shore,
I know that our loved ones love us still,
Just as they loved of yore.

They carry us in their thoughts,
They speak of us when they meet,
And ever and ever the troth of old
Bides with them warm and sweet.

O patient and constant dead,
Whom so easily we put by,
Who fade away from our inmost thoughts
As the stars fade out of the sky!

We put them so far away,
We hide them so deep with God;
We think of them snatched to the farthest star
As soon as they're under the sod.

Ah me! it is pitiful so;
Dear lovers, so real and near,
Aye pressing your faces against the gates
Of our hearts, and we will not hear!

O friends, when our sainted dead
Pass over that unseen line,
They fly not far, to a foreign land,
They dwell in your land and mine.

A land that no fire can burn,
No element sweep away,
The dear long home of immortal love,
God's country and ours for aye!

So draw to them closer there,
As of old time, hand in hand,
God meant we should walk, thru life and death,
In loves immortal land.

—The Congregationalist.

The Tenth Boy

Forward.

The man in the office was busy and overburdened, and admitted that he needed help. It was suggested that boys were plentiful, and that there would be only too many to apply for the place if his wants were made known. But he promptly corrected that statement.

"Half-boys are plenty; I need a whole one, and they are scarce." Then he laughed and exclaimed: "The average boy starts in not with the purpose of seeing how well he can fill the place, but with the intention of learning as speedily as possible how much of himself he can keep out of it and still draw the pay.

"Oh, he's honest enough, as he sees it,—that is most of them are—but he is interested in forty things outside, and not a bit interested in the work except for the money he can get out of it. Consequently his services are not very valuable. I do not believe it is possible for anyone, man or boy, to do thoroughly and efficiently work in which he feels no interest beyond the compensation it will bring in dollars and cents. If he does not like the employment itself he must at least find satisfaction in his mastery of it, and take pride in his own skill and reputation as a workman, or he cannot do it successfully. Only about one boy in ten understands this, and he is the boy who stays and who climbs."

Charlie's Prayer

Exchange.

Charlie's grandmother went often to the Old Ladies' Home to visit the inmates and cheer their hearts with little gifts of flowers or fruits, a sympathetic word or a whispered prayer.

Charlie had fallen in the way of going with her, until at last every week saw him helping grandma up the front steps of the Home. To be sure, the top of his head only came to grandma's elbow, but he felt very large and strong.

The dear old ladies in the Home grew very fond of their little visitor, and watched for his coming eagerly. His bright face was like sunshine to them in their quiet, uneventful lives.

One day old Mrs. Adkins fell sick and she lay in her little room a long time. Because she suffered very much and grew no better, she found it hard to be patient, so grandma went often to see her.

One week grandma wasn't well, so Charlie went alone to see their friends. He went about from room to room, making a little call in each till he came to No. 19, where Mrs. Adkins lay. His heart ached with sympathy as he stood beside her and saw the tears in her eyes.

"Could I hold your head?" he asked, anxiously. "Mamma likes to have me when her head aches."

"No, thank you, deary. Your soft little